THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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THE HIMALAYAS—II.

By K. S. Ramaswami Sastri, B.A., B.L.

Upon thy heights untouched by solar heat,
Companioned by the shy and large-eyed deer,
By verdant margins of the Manas mere,
Through many a cave and grove and cool retreat,
Fair Uma wandered with her lotus feet—
A sylvan Power unknowing guile or fear,
Receiving homage where she might appear
By right of royal birth and beauty sweet.
She grew in beauty as the waxing moon
A crescent wonder shines in cloudless skies
Upon the world entranced in deep amaze
And thankfulness for God's benignant boon
Of revelation of His Paradise
Of Light supernal where we may not gaze.

The Hindu Message

THURSDAY EVENING 22, NOV. 1917.

Post-War Reform and Hindu Society—II.

The Hindu Community which places implicit faith in the Dharma of the Rishis is no mere minority for whose protection against the tyranny of majorities the Indian Constitution has to provide, but the most numerous of all Indian communities,—the *real* Hindu Community. In fact, it is the base which supports the great edifice of Indian society. Even among the Mohammedans there are large numbers of men and women who, originally drawn from the Hindu Community, still remain not only in instinct and practice, but even in faith essentially Hindu,—believing in the Hindu doctrines of Karma and Rebirth. The devotional lyrics of Mastan Sahib are well known in South India, and go to prove that there are large numbers of men who live in the Hindu Pantheon and conceive the Supreme Deity almost exactly as the Hindus in general do. In North India, too, the Sikhs, the Kabir-panthis and numerous others are still essentially Hindu in their ideals of faith and articles of conduct. The spirit of heresy has indeed been abroad, but yet the fabric of Hindu society remains unshaken like some towering giant of the forest sending forth countless shoots from its ramifying branches and spreading over a vast space of ground.

In all the unnumbered ramifications of Hindu society, the main principles of the Dharma still continue to be faithfully observed,—especially, its main regulations in regard to marriage, and its conventions in regard to the taking of food. It is these regulations and conventions that have been the supports of the still unshaken fabric of Hindu society. The fissiparous tendencies of the Hindu social system during ages are due to the need felt by the Hindu people for preserving their racial and social purity,—especially during the centuries in which they had lost their ancient political cohesion owing to the downfall of the ancient Kshatriya power. The later non-Kshatriya or half-Kshatriya Hindu rulers have, indeed, been faithful to the traditions of their ancestors, and it is to their constancy to the ideals and the mission of our race that we owe the fact that we retain such remnants of the race-consciousness and the Wisdom-Culture as enable the Holy People still to recognise and retain their place in the Holy Land. But few or none of them succeeded in establishing a universal Empire in Bharatakhanda or even in Bharatavarsha,—and therefore the history of the Hindu people for 2000 years and more has been one of steady decline and disunion. The fissiparous social tendencies which account for the numerous so-called sub-castes existing to-day and provoke so much ridicule or hostility are the barriers erected by a people faithful to their race-ideals in order to guard their eternal Dharma. If these tendencies are to be effectively curbed and if the unity of each of the four natural divisions only of the race is to be restored, our leaders must convince our people that they believe in the Dharma and will provide for its careful preservation and faithful observance in the future. But the work of the reformers—whether they call them-

selves Samajas of various denominations or still wish to pass as members of the existing sections of the Hindu Community,—has been of a destructive kind, and has not only created further division and dissension, but has produced everywhere something like a convulsion of the entire fabric and a feeling of unrest regarding the future and what it has in store for the Dharma and its appointed custodians of the Four Varnas.

That the Dharmic Community still clings to its standard-bearer and his eternal message is brought about unmistakeably by the firm opposition which has always been offered to attempts made in the Indian legislatures, Imperial and Provincial, to introduce foreign ideals of marriage among its people. The Age of Consent Bill, the Civil Marriage Bill, and the Post-Puberty Marriage Bills met with almost universal disapprobation and with sustained and even violent opposition. The first measure was passed by Government in the teeth of all opposition, but it has never ventured since during a quarter of a century and more on any similar social change. The two other attempts to revolutionise Hindu society have failed owing to the almost universal opposition and disapproval of the Dharmic Community,—even though numerous meetings of the very vocal minority of reformers raised a loud clamour in favour of the proposed changes.

We invite the attention of Mr. Montagu to the history of these so-called reform proposals in order to convince himself that he should, before formulating his proposals for self-government, carefully consider the need there is for providing that no interference of any kind with our Dharma or the constitution of Hindu society should be permitted unless it is supported by the *entire* Hindu community. We have shown above that the heart of the Hindu community still beats strongly and passionately for the maintenance of the Dharma and so the revolutionary social reformers form only a mere froth or foam which bubbles to the surface and does not disturb the serene depths of the ocean of faith in the Vedic Dharma. Where the entire Hindu community *unanimously* demands or supports a change, the Government may indeed allow it to pass, but *not*, if *any* section of it, however small, opposes a proposed measure. In matters of Dharma, no majorities can have the right to impose its will on a minority. A great writer says even of the present state of law and the machinery for effecting change of law in Europe,—" The ignorant majority raises its will to the dignity of law." Dharma is not law. The aim of our Dharma is not to secure material aims and advantages to nations or individuals but to raise the living soul of man to the lotus feet of the *Paramesvara* (the Supreme Being) who is the world's sustainer and its one refuge and desire. No human authority,—whether autocracy, aristocracy, or *kakistocracy* (to use Mr. Lilly's phrase for Modern Democracy)—can discover those eternally-appointed methods, the practice of which is to enable the soul of man to realise its destined goal of freedom from bondage to the life of the material world. Hence, for the Indian legislatures to interpose and to tell the Holy People that they shall modify or abandon their eternal Dharma or any part of it is to arrogate to itself a claim which is altogether intolerable and inexpedient. Hence

all subjects on which the Hindu system of Dharma—except the *Raja Dharma* which of course is displaced on account of the fact that His Gracious Majesty is not a Hindu—has proclaimed its ruling must be kept out of the purview of the Indian legislatures,—at least so long as there is no unanimous and universal demand for change.

The Hindu people are one and entire,—a living organism. This is the real import of our system of Varnasrama, and no earthly power can claim to set aside or modify the eternal laws of Dharma in such a manner as to injure the structural and functional co-ordination of its parts. If the society has strayed away from its original and fundamental constitution in any respect, the present secular power cannot interfere. It therefore logically follows that, under any scheme of self-government—whether it is called Home Rule or not—set up under the auspices of the British nation, the Hindu community has the right to claim that the existing policy of complete religious neutrality and non-intervention shall be preserved, so that the people of India shall be left to determine its own *cultural fate and fortune* entirely for itself and by itself as one of the self-respecting and respected communities of the British Empire.

Mr. Theagaroya Chettiar at Bezwada.

We have read several *parts* of Mr. Chettiar's speech as President of the Bezwada Conference with genuine pleasure. We quite agree that the rise of India to greatness in the future will depend mainly on the growth of her commerce and industries, and not at all on the system of University education and examination now in vogue. Mr. Chettiar is entitled to our gratitude for pointing to his countrymen in South India the enterprise and prosperity of the great industrial capitals of Bombay and Calcutta as the examples for us to follow. He then goes on to say,—"Our want of education, our want of enterprise and our want of co-operation led to stagnation, while the whole Western world was making rapid progress." "The education we have is a splendid machine to make us clerks, schoolmasters, and lawyers, and nothing else." "We want mechanics, we want men that will work with steam-engines and electricity; we want men that will handle any kind of machinery, and the education we want is of the kind to produce such men." These three sentences in Mr. Chettiar's speech are worth their weight in gold, and point to all the most prominent and the most essential needs of to-day; and he himself has the conspicuous merit of setting a splendid example to those who have at heart the true welfare of the motherland. In Madras he has started and maintained for years several works and mills where he gives employment to hundreds of workmen. Such a man is decidedly an examplar to educated men.

We confess, however, we cannot agree with him when he goes on to attack those Indian leaders who are trying to better the political conditions at present prevailing in India or attack the Brahmins as the prime cause of the present condition of India, its helplessness, its poverty, and its dependence. We will first take up his views on the latter topic.

Why should the Brahmins be at-

tacked as if they are the cause of the present backwardness of Indian industry and enterprise? They did not devise or introduce the present system of education which Mr. Chettiar rightly condemns as "making us clerks, schoolmasters, lawyers, and nothing else." The Brahmins do not defend that system either, so that they may monopolise all the available posts of "clerks, schoolmasters, and lawyers." The Brahmins have always condemned the present system of education with all its pernicious tendencies and effects, and they have also suffered most from them. For, within a generation, the evil effects of the system have fully developed themselves in regard to the physical stamina and the numerical strength of the Brahmin community. Only recently it has been discovered, on taking a census of the height of the Brahmin lads entering one of our principal colleges in South India, that two inches have been lost in a generation and thus the present generation has become stunted in growth. This loss of stature could not be due to early marriage,—for that has been in existence for thousands of years, and the Brahmin community must long ago have disappeared at the same rate of decline or anything at all approaching to it. *Secondly*, the Census figures show that not only the Brahmins have not had the natural increase of numbers arising from normal conditions of social life, but have even undergone a slight diminution. If the present state of things goes on, there can be no doubt that the Brahmins will, within a century at the most,—in fact very much earlier than that,—disappear from the land where they have played their part in history for at least ten thousand years. We cannot, therefore, understand how Mr. Chettiar can make out that the Brahmins have profited by the present system of education. If Mr. Chettiar can use his great talents and influence to knock at the head of our present educational system, the Brahmins will, as they ought to, regard him as their greatest benefactor. He says,—"We have no intention of injuring them (*i.e.*, the Brahmins)." It is the present system of education,—not the Non-Brahmin agitation—which is injurious to the Brahmins as a community. The entire country at large and the Brahmin community, in particular, will feel grateful to him if he will commence a great agitation against that system. We shall heartily support any measures he may devise for substituting a more rational system,—one which will combine the cultivation of the mind and the promotion of industry and art.

Again, what chance is there that the agitation for industrial improvement will succeed so long as the present free-trade policy rules? And how can we secure protection for our industry and enterprise if we have no political power? Mr. H. D. Gill said in the course of his evidence before the Industries Commission at Bombay the other day:—"Capital, especially Indian capital, is naturally shy of new ventures, and there may be difficulty in inducing firms of repute to interest themselves in floating undertakings in new or nascent industries." And his remedy for this state of things is:—"In my opinion the introduction of moderately protective import duties would generally speaking be simpler and more effective than any methods of direct financial assistance (by Government)." Is there any chance of

a protective policy being adopted, so long as India is ruled on the principle that being a dependency, its political and economical interests are to be subordinated to those of the ruling race in their Western home? The British Colonial Dominions have all protected themselves against foreign competition by raising a strong barrier wall of tariffs. India alone lags behind and so has reached a condition of economic impotence without parallel in the history of mankind. Let Mr. Chettiar and others who act with him contemplate the evil they are doing to the country by their opposition to its political progress towards the acquisition of a large measure of self-government.

His reason for opposing the introduction of self-government is that all power would pass into the hands of the Brahmins. Mr. Chettiar says:—"The whole administration will be in the hands of this exclusive class." Mere moonshine. Under a system of communal representation, the Brahmins will have only a small and even minute representation in the legislatures. Even if we make the *impossible* supposition that they will at first gain a majority of the entire body of representatives, they can retain their influence only if they initiate or support measures for the advancement of the public welfare at large, and not for their own purely sectional well-being. For, the electors will soon see for themselves who are their real friends and who are not, and will act accordingly. Moreover, even under the present system of fancy franchises and fancy electorates, we would ask Mr. Chettiar to enumerate the measures that our Brahmin Councillors have proposed or carried out for their own personal advancement. That Brahmins hold a disproportionately large number of public posts is a state of things due to other causes, as Mr. Chettiar knows,—and it is a state of things which cannot be permanent and which will improve when the non-Brahmins qualify themselves by education for a larger share of those posts. We have also already several times pointed out, that the present system of conferring appointments on those who pass examinations is not only faulty, but ruinous to the permanent interests of the Brahmins themselves. So, the remedy is for both Brahmins and non-Brahmins first to unite to get rid of the present system of education and examination and devise a more rational method of settling the qualifications for appointments in Government service.

Mr. Chettiar says:—"It is not the political greatness that we are hankering after which has made Bombay so great. It is the enterprise of a small community of settlers, the Parsees." The enterprise of Bombay would have borne still greater fruit, if Bombay had enjoyed the benefit of protection for the products of her mill-industries. And it is our loss of self-government that has forced Bombay to submit to the evils of a ruinous free-trade policy. Again, how does Mr. Chettiar account for the fact that the Parsees themselves are "hankering after political greatness" and want self-government. Dadabhai Naoroji, Mehta, Wacha, are all famous and gifted Parsee leaders of the Congress movement. The Parsees, as a body, have always kept themselves in line with other Indian communities in making the present demand for a large measure of self-government. If the enterprise of the

Parsees is likely to be ruined by "political greatness," they would not be in the van of the present movement for political emancipation.

Mr. Chettiar says:—"Our caste system which led to our living under foreign rule for centuries together has made us lose confidence in one another." We have also, while the caste flourished, lived under *native rule*. The Maurya, the Gupta, the Vijayanagar, and the Mahratta Empires flourished while yet the caste system remained. So it cannot be proved that "the caste system led to our living under foreign rule." It is not the caste system but "living under foreign rule for centuries" that "has made us lose confidence in one another and also lose self-confidence. If self confidence and mutual confidence are to be restored, we must have a large and liberal measure of self-government given to us. Self-government is a necessity for nations as for individuals, the very breath of life itself for all communities. Without it, nations and individuals must suffer degradation and dacy from solth, selfishness, self-conceit, and irresponsibility. These are the qualities which breed mutual hatred and the spirit of faction which paves the way for the ruin and downfall of nations without hope of recovery. Self-government is the mother of all honourable emulation and great achievement, and it is above all the cement which binds together individuals and communities in work which will raise the motherland once more to her rightful place among the nations of the Empire and of the World.

A Happy Life.

(By M. K. Venkateswara Aiyar.)

1. To imagine that a happy worldly life is inconsistent with an earnest attempt to realise the self is a mis-apprehension which very often leads to a neglect of the latter. The majority of men think that it is imprudent to sacrifice the pleasures of a life in the vain hope that we shall be able to achieve a perfect blissful state which is supposed to be more or less imaginary and attainable, if at all, only after an indefinitely long period. But as a matter of fact the Vedas say that a happy life forms part of *Paramananda* and that the way to lead a happy life is sure to lead to supreme bliss. This idea is expressed by the following Sloka:—

एषोऽस्य परमानन्दो योऽखण्डैकरसात्मकः ।
अन्यानि भूतान्येतस्य मात्रामेवोपभुञ्जते ॥

His is the supreme bliss which is eternal and unsurpassable. Other beings enjoy only a fraction of the same. Hence either from a temporal or a spiritual point of view our aim is to find out the means to make our life as happy as possible and to habituate ourselves to live in accordance with them.

2. It is a knowledge of this which is technically called Gnana. And Gnana can be achieved only by deep thought, study and recapitulation. As it is the mind which is the medium of either enjoyment or suffering we must study its nature more than any other. The states of the mind can be divided into three *viz*. 1. *Mudha*—Dull or inactive. 2. *Ghora*—Active but uncontrolled. 3. *Santa*—Calm and peaceful. A careful observation of these states of our mind will show that there is no happiness in the *Mudha* and the *Ghora* dull and uncontrolled active states, and that we enjoy happiness only in the *Santa* or peaceful state.

3. In the dull or *Mudha* state of mind we have no clear idea of happiness and the anxiety of fear from others and the ignorance of a remedy will make us uneasy and so there is no happiness in that state. In the *Ghora* state, ambition, anger, jea-

lousy, pride &c. rule our minds and they become so very troublesome that the mind is restless and so we feel unhappy. A close observation will show that we had only a vain hope of enjoying happiness then. Whereas in the *santa* state the mind is perfectly calm and peaceful and so our self is able to reflect itself very well and hence we enjoy supreme happiness.

4. We always find that we love only such objects as will make us happy and love that most which can give us the greatest happiness. And as there is nothing which is dearer to us than our self, it must be full of bliss. Hence it is that we feel most happy when the self is fully reflected in a *santa* state of mind.

5. It may be asked why the self does not reflect itself in the *ghora* and *mudha* states. As a matter of fact it reflects itself there also. But only the *Sat* and *Chit* aspects are manifested. The difference in the reflected images is something like the different images of the moon reflected in different kinds of coloured waters and clear water kept in different pots in an open ground in a moonlight. Or another illustration will serve the case better. The fire in hot water is reflected only partially by manifesting only the heat and not the light. But in a burning torch we find both light and heat are manifested. Exactly in the same way we find only the *Sat* and *Chit* aspects are manifested in *ghora* and *mudha* states and the bliss *also* in the *santa* state of mind.

6. So we must attempt to bring our mind to a *santa* state. If we analyse the three states of the mind mentioned above we shall find that each aspect of a *mudha* state is developed into a *ghora* state which again develops into a *santa* state. The following illustrations will make the matter clearer. We give below a list of *mudha* aspects of the mind with the corresponding aspects in the *ghora* and *santa* states and our duty is to develop all the aspects of the *mudha* and *ghora* states into those of *santa* state.

MUDHA OR TAMASIC.	GHORA OR RAJASIC.	SANTA OR SATVIC.
1. Ignorance	Misunderstanding	Knowledge
2. Fear	Rashness	Courage and self-confidence
3. Confusion	Superstitious differences	Proper discrimination
4 Evasion	Meddlesomeness	Help and charity
5. Inertia	Speculation	Duty
6. Idleness	Passionate activity	Duty
7. Selfishness	Self-love	Love
8. Fatalism	Atheism	Devotion

You will find it will be possible to bring all the aspects in the last column under the headings of love, duty and charity. Although these words are only three in number, we shall have to study and analyse innumerable vibrations of the mind, understand their nature and work and calmly control them one by one before we attain these three virtues in an ideal form.

7. As a matter of fact it is to understand these subtle vibrations in their true character the world has been created where you will find all the counterparts of these vibrations in gross concrete forms. It is when these correspondences are found that we begin to enjoy nature and realise that the spirit of nature is the supreme self of which our self is only a partial manifestation.

(To be continued).

Gnana Yoga—I.

(*continued.*)

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students *on December 18-1895.*)

Now begins the inquiry, why is this discipline so necessary? Because religion is not to be understood through the ears or through the eyes, nor yet through the brain. No scriptures can make us religious; we may study all the books that are in the world, yet we would not understand a word of religion or of God. We may talk all our lives and will be no better; we may be the most intellectual people the world ever saw, and yet we will not come to God at all. On the other hand, have you not seen what diabolical men have been produced out of the most intellectual? It is one of the evils of your Western civilisation that you are after intellectual education alone, and there is no safeguard with it. There is one mistake made; you give this education, but you take no care of the heart. It only makes men ten times more selfish, and that will be your destruction. It is intellect every time. When there is conflict between the heart and the brain let the heart be followed, because intellect has only one state, reason, and within that intellect works, and cannot get beyond it. The intellect is most wonderful and strong. The heart is a lower plane; it generally makes mistakes, but it is soft and gentle. It is the heart alone which takes another plane, which makes another stand which no intellect can reach; it goes beyond the intellect, to what is called "inspiration'. No intellect can become inspired, only the heart when it is enlightened. Never did you see a dried up old intellectual man become an inspired man. It is every time the heart that speaks, the man of love, the soft man; it discovers a greater instrument than intellect can give you, the instrument of inspiration. Just as the intellect is the instrument of knowledge, so is the heart the instrument of inspiration; but in its lower state, it is a much weaker instrument than the intellect. An ignorant man knows nothing, but he is a little emotional by nature; place side by side with him, a great professor, what wonderful powers he possesses! But the professor is bound by his intellect and he can be a devil and an intellectual man at the same time; but the man of the heart can never be a devil; no man with emotion was ever a devil. Properly cultivated the heart can be changed, and will go beyond intellect; it will be changed into inspiration; and the intellectual man will have to go beyond intellect, in the end. Men of heart have attained to "butter" and the "buttermilk" is left for these intellectual fools. The knowledge of man, his powers of perception, of reasoning, and intellect, and heart, all are busy churning this milk of the world; out of long churning comes butter, and this butter is God. The man of the heart gets that; and the fools who are churning all their lives with only intellect, never reach true understanding.

These are all preparations for the heart, for that love, for that intense sympathy appertaining to the heart. It is not at all necessary to be educated or learned to get to God. A sage once told me that to commit suicide, a penknife is sufficient, but to kill others swords and guns and bucklers are necessary, so, if you want to teach others, knowledge is necessary, but for your *own* salvation, not at all. Simply, are you pure? If you are pure, you will reach God. "Blessed are the pure in heart, for they shall see God." That is true any day. If you are not pure, and you know all the sciences in the universe, it will not help you at all; you may be buried in all the books you read, but it will not help you. It is the heart that reaches the goal, follow the heart. A pure heart sees beyond; it is inspired; it knows things that no reason can ever know, and wherever there is conflict between pure heart and intellect, always side with the pure heart, even if you think what your heart is doing is unreasonable. Reasoning will come later even though it may be every instant desiring to do good to the poor, and your brain may tell you, that it is not politic to help these poor men, yet follow your heart, and you will find that you make less error than by following your intellect. The pure

heart is the best mirror for the reflection of truth, so all these disciplines are purifying the heart, and as soon as it is pure all truths flash upon it in a minute; all truth in the universe will be there in your own heart if you are sufficiently pure.

These great truths about these atoms, and the finer elements, and the fine perceptions of men, have been discovered ages ago by men who never saw a telescope, or a microscope, or a laboratory. How did they know all these things? It was the heart; they purified the heart. It is open to us to do the same to-day; it is the culture of the heart, really, that will lessen the misery of the world, and not that of the intellect. Intellect has been cultured; result—hundreds of sciences have been discovered, hundreds of thousands of machines have been invented, and their effect has been that the few have made slaves of the many—that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have these wants satisfied, and when he cannot, he struggles and dies in the struggle. This is the result; through the intellect, is *not* the way to solve the problem of misery, but through the heart. If all this vast amount of effort had been spent in making men purer, gentler, more forbearing, this world would have a thousandfold more happiness than it has to-day. Always cultivate the heart; through the heart the Lord speaks, and through the intellect you yourself speak.

You remember in the Old Testament where Moses was told "Take off thy shoes from off thy feet, for the place whereon thou treadest is holy ground." We must always approach the study of religion with that reverent attitude; he who comes with a pure heart and a reverent attitude, his heart will be opened; the doors will open for him, and he will see the truth. If you come with crude sort of intellect you can have a little intellectual gymnastics, and when I have time enough I will be very glad to give you a little exercise in that line. You can have intellectual theories but not truth. Truth has such a face that any one who sees that face becomes convinced. The sun does not require any torch to show itself; the sun is self-effulgent. If truth requires any evidence, who will evidence that evidence? If something also is witness for truth, where is the witness for that witness? Truth is its own witness; we must approach with reverence and with love, and our own heart will stand up and say this is truth, and this is untruth.

The field of religion is beyond our senses, beyond even our consciousness. We cannot "sense" God. Nobody has seen God with his eyes or ever will see; nobody has God in his consciousness. I am not conscious of God, nor you, nor anybody. Where is God? Where is the field of religion? It is beyond the senses, beyond consciousness. Consciousness is only one of the many planes in which we work, and you will have to transcend the field of consciousness, to go beyond the senses, approach nearer and nearer to your own centre, and as you do that you will approach nearer and nearer to God. What is the proof of God? Direct perception, *pratyaksham*, just as there is proof of this wall; I perceive it. God has been perceived that way by thousands before, and will be perceived by all who want to perceive Him. But this perception is no sense-perception at all; it is super-sensuous, super-conscious, and all these trainings are to take us off from the senses. This body, as it were, by means of all sorts of past work and bondages, is being dragged downwards; these preparations and purity will make it pure and light. Bondages will fall off by themselves, and we will be buoyed up beyond this plane of sense-perception to which we are tied down, and then we will see, and hear, and feel things which men in their ordinary state neither feel, nor see, nor hear. Then we will speak the language, as it were, of madmen, and the world will not understand, because they do not know anything but the senses. This religion is entirely transcendental, but it is not particular. Every being that is in the universe has the potentiality of transcending the senses, even the little worm will one day transcend the senses and reach unto God. No life will be a failure; there is no such thing as failure in the universe. A hundred times

man will hit his foot, thousand times he will tumble, but in the end, man will realise that he is God. We know there is no progress in a straight line; you throw a stone into the air, and if you could stand long enough, it will come back exactly to your hand. Every soul is in a circle, and will have to complete it, and no soul can go so low but that there will come a time when it will *have* to go upwards. It may start straight down, but it must also have to take the upward curve, in order to complete the circuit. No one will be lost. We are all projected from one common circle which is God. We are like little bits of stone projected from you; some go a little lower or higher, but each one will have to complete the circuit, and come back to the centre from which they started. The highest intelligence, and the lowest intelligence God ever projected, will come back to the Father of all lives. From whom all beings are projected, in Whom they all live, and unto Whom they all return, that is God.

Notes on Current Topics.

(By R. Ganapathy Aiyar—Madura.)
(continued.)

Writing on "the situation in India" in the "Sunday Times," Lord Sydenham is reported to have stated thus:—"India's most pressing need is the abolition of the caste system and here lies a magnificent field of work for real Indian patriots. Such patriots exist but not in the small body of political agitators which is demanding power for its own ends". Even the "*Hindu*" which makes a special announcement that "it is not any more enamoured of the caste system than Lord Sydenham," has to admit that the statement is a dishonest suggestion. Such a statement is not only dishonest, intended to create internal feuds among the various component parts of the Hindu people and thus lend a handle to the most selfish and interested persons amongst the Anglo Indians for pleading the postponement of all reforms in India, but is highly injurious to the true progress of India. Futher, it illustrates the attitude of some of those persons to whom is entrusted the task of scrupulously carrying out the mandate of neutrality contained in the Proclamations of the Gracious Queen and her illustrious successors whereon depends the allegiance of their Indian subjects. Lord Sydenham was once the ruler of a great province in India and with such a pronounced antagonism to the prevailing social system of the country, safe-guarded by Royal Proclamations, how could he have discharged his trust without taking every opportunity to destroy that system. There are undoubtedly a lot of Anglo-Indian officers in the service of His Majesty the King Emperor entertaining similar antagonism to the Institutions of this country and how can they be expected to scrupulously discharge the duties of their trust on behalf of their Sovereign. Officers with such pronounced hostility to the existing cultures and religious institutions in India are unfit to carry out the mandate of their Sovereign and must therefore be first weeded out for the healthy and independent growth of Indian civilization. In spite of the kind intentions and best declarations of policy by the King Emperor and his Government, we find in India the disheartening spectacle of the indigenous cultures and institutions being gradually swept away and much of that destruction is largely due to the attitude of Anglo-Indian Officers like Lord Sydenham. Fortunately for the country, there are others holding a different opinion. Even Sir Valentine Chirol has a good word to say about the Indian caste system. In a letter commenting on the Second Provincial Varnasrama Dharma Conference at Madura, Sir Valentine Chirol writes as follows:—"I have read them with great interest as an instructive exposition of a social system which deserves equal attention on historical and sociological grounds and not least from those who are not prepared to accept it as the final or ideal system.........Please do not think I underrate the importance of the part which the caste system has played in Indian History. I doubt whether any other system would have enabled Hindu Society to maintain its vitality and cohesion through long centuries of internal

commotion and repeated foreign invasions and migrations." That shows clearly the strength and solidarity fostered by the caste system and perhaps that is just the reason why Lord Sydenham advocates its abolition.

India's Eternal Music: A Poem.

(By S. NATESA PILLAI, B.A.)

"Illusions, vanish! Oh ye tricks of the mind!
The Pageant shall cease,—and the dance, and the noise."
Wondrous this music that resounds from behind
The ages of India, and is her voice.

Wondrous this music that we hear in the air,
That rings in the ear, and streams in the mind,
And overflows our hearts, sweeping all care,
And floods us with Joy, which others never find.

The music that rises in the stillness of calm,
Breathless and deathless rapture of the soul,
Our sages have heard, and have echoed the Psalm
Whose rhythm is chaunted by the ages that roll.

Aye, as the ages do roll, this music of life
Shall hold all nations by the charm of its spell,
And there shall be Joy, and Love, and freedom from strife,
And Heaven on the Earth, and redemption of Hell.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI B. A. B. L.
(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(*continued*)

Some others ask, does the *Gita* point as the goal *Karma yoga*, *Bhakti yoga* or *Gnana yoga*? A great deal of bewildering and acrimonious controversy has grown about this discussion. Let us take the three verses:

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ १ ॥
तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ।
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥

Each seems to praise one of the paths as the highest. But the Lord's synthesis is to be gathered from a few verses to which sufficient prominence has not been given and which give us a clue to His real teaching which can be best summed up by saying that the golden ladder of the higher life is to rise from unregulated desire to a state of regulated desire, thence to a state of action in a spirit of detachment and renunciation of fruits to the Lord, thence to limitless devotion and meditation in which the mind is laid at His lotus feet in a passion of limitless and ceaseless adoration and becomes full of illumination as to the truth of things and attains to cosmic consciousness, and thence to the eternal rapture of God-realisation. I am giving the verses in a sequence of my own to bring out my meaning fully and forcibly.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
संन्यासस्तु महाबाहो दुःखमाप्तुमयो गतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव हि योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥
तेषां संततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥
उदाराः सर्व एवैते ज्ञानीत्वात्मैव मे मतम् ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।
बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ॥

I shall develop these ideas later on but what I wish to emphasise here is that the Gita gives us a synthetic vision of life in which these means of uplift wait us at fixed stages and lead us eventually to the attainment of the bliss of Moksha. I shall refer here to two stanzas in the Bhagavata that bear on this point.

अतः पुंभिर्द्विजश्रेष्ठाः वर्णाश्रमविभागशः ।
स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥
वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥

The real fact is that there are some persons who while pursuing the path of karma attain to the bliss of enlightenment *as a result of devotion and knowledge* in past births and in the present birth and yet continue to do action having regard to their station in life. Even in their case liberation presupposes love and realisation of God which alone can give salvation. तत्कुरुष्व मदर्पणं How is this possible without knowing and loving Him? There are others whose *vasanas* take them from the completed life of action into the life of devotion where the mind is so centred in the love of the Lord that the appointed time for doing *karmas* passes often without their being aware of even the passing of time. There are yet others whose *vasanas* take them from the completed life of action into the life of meditation and of inquiry as to the verities of life and whose mind is so centred in this task as to be oblvious of the march of time. These souls must necessarily be few and are the very salt of the earth. If others unfit for such tasks take up such tasks they merely mislead the world and ruin themselves. The Lord says:

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

I have seen no discussion more futile than this. Each of these paths being purity itself and the Lord being the Eternal Pure One, can we not trust it to lead us to Him somehow, directly or indirectly? The only test is, the attainment of God-realisation (आत्मदर्शन). Each love must attain to the state of Infinite Love and Wisdom to attain to such आत्मदर्शन. The measure of action which the Lord lays upon it for the sake of लोकसंग्रह is determined by the time and place and environment of the birth and existence of the body. What has this accident to do with the bliss of God-realisation which is the common factor of all real liberation? It is the privilege and duty of every one to work up to this Mount Kailasa in the Himalaya of higher life, whatever be the particular path by which he climbs up to that dazzling and dizzy height. Every one must realise that only knowledge which exists as enjoyment or bliss—the bliss of *Sacchidananda* or the bliss of supreme love—that can be the truest liberation. The bondage of the trammels of matter which enmesh us by reason of innumerable attachments formed in innumerable births must go. Such attachments being the result of ignorance, the effects will not disappear unless the cause disappears. Hence knowledge is the one condition of true and effective and eternal liberation. This knowledge is not mere intellectual assent but realisation. We can easily see that it can never be really distinct from love. If in respect of the higher among the transient phenomena of the world knowledge and love go together, they are necessarily one in the case of the highest, the noumenon. They are like the light and the warmth of the sun,—inseparable and one. A life of selfless action combined with devotion and meditation is the one means of attaining to this stage. There may be some who had gone through this stage in previous births or in a portion of this life-

time. To them as pointed out already the measure of action is determined by their station in life and it is done only for लोकसंग्रह. When shall our empty discussions about the superiority of one path or another cease and when shall we resolutely, never halting, never resting, tread the path that leads unto Him आदित्यवर्णं तमसः परस्तात् ?

Pencillings by the Way—IV.

By S. P. Thiagarajan.

A sympathetic observer has remarked of the Egyptian Nationalists—I am quoting from memory—that busied forever with diplomatic and constitutional questions, they do not look beyond the immediate present. They do not love the Past; and consequently it opens to them no new paths of inspiration or of fruitful endeavour. With what force do these remarks apply to our modern Indian leaders!

All around us cry for "Freedom" and the air reverberates with the echoes of "Liberty, Equality and Fraternity" and underneath all its pompous trivialities and the occasional parade of learning, the thoughtful Hindu will detect the false note of the French Revolution. Mazzini all his days thundered against the idea of the French Initiative and he mercilessly exposed the shortcomings and the errors of the revolutionary ideal. That the leaders of the land, some of them men of note also, should parrot-like repeat these cries is a sign of that degeneracy that has come upon us, of "the mighty evil in our souls" of which lovers of the race like Dr. Ananda Coomaraswamy so bitterly complain. Nor is this to be wondered at, seeing that most of our political leaders, be they foreigners or Indians, are products of the mid-nineteenth century European culture which owed its inspiration in a large measure to the French Revolution. If there had been any sane political thinker amidst us, accustomed to see through superficialities and detect sophistries, the country would not witness these shameful yearnings after a meaningless ideal.

A thoughtful and cultured French writer, whose only defect is his exaggerated idea of the French Initiative, has observed that the great French Revolution was a grand human re-affirmation. Others there are even in this enlightened age who maintain that it was a disgraceful epoch in history. Without committing ourselves to either statement, we have only to trace the growth of the idea of freedom in the West and to put it side by side with the immemorial Hindu ideal of freedom to see wherein the French Revolution failed and the error of the doctrines it gave birth to and which still in one form or another sustain modern European democratic movements. It is only such a comparative view of the Hindu and Western conceptions of Freedom that could lead our national movement into paths of fruitful endeavour. It is beyond the scope of these notes to go into an elaborate discussion of this topic. The broad outlines alone can be touched upon; and it would not be difficult to follow up the argument if we read aright the history of our race and the deathless ideals that are our proud heritage.

The Pagan world had but little freedom, scholars tell us. This seems to be a statement of doubtful authority, but we shall pass over. Under Paganism, scholars tell us, man had neither spiritual, nor political nor social freedom. Christianity was essentially a protest against Paganism and was the first step towards freedom. The seed thus planted grew; and it became speedily evident that this freedom was only illusory, the Church taking the place of the old chief or tribal organisation. Then came the Lutheran movement of protest. It was not a synthesis, but only a negative movement. It marks however the second great step towards freedom. The Lutheran protest was in fact an affirmation of the right of private judgment. The logical implications of this doctrine are obvious; and with other contributory causes, brought about the great French Revolution with its maddening gospel of "Liberty, Equality and Fraternity."

Grand and alluring as are these watchwords, the reader will be good enough to note that, in their ensemble, they are only negative precepts; and, in the absence of

a fixed purpose animating men, are directly anarchical in their tendency and aim. The fanaticism and brutality that followed this burst of "egalitarisme" in France have passed into history. But it is noteworthy that the revolutionary ideals were a distinct advance over the Lutheran movement—an advance marred however, by an infidel lack of purpose. Readers who go through that amazing production of Grant Allen—"The Woman who did"—will see therein the logic of the French Revolution exhibited in all its severity. Of this novel and of its significance, I shall have something to say one of these days. It will be enough to point out here that in societies so ordered we cannot have that luminous equipoise so essential for orderly progress. One has only to look at the constant flux and reflux of society in the West, to realise that no progress is possible in a society whose highest principle is each man for himself. It is this exalted conception of individual freedom that is at the root of that restless change, and the feverish pursuit from failure to failure and from experiment to experiment which the Westerners almost deify as Progress and of which a section of our countrymen are so highly enamoured.

Freedom is simply absence of restraint; and it has been said that the liberty of an individual ends where the liberty of another begins. It requires a good deal of diplomacy, and force behind it too, to fix up these scientific frontiers. It will be noticed that this doctrine has the individual as the centre. Certainly the individual has his rights. As we shall show on a future occasion, the present has its excusable quantum of selfishness, and though the individual has his rights, the fluid condition of values in Western society renders these rights an ever-varying quantity. The individual has his rights in and through society; and any exaggerated idea of the importance of the individual is likely to lead to violent social and political transformations such as we see in the West. Some of those perplexing problems which stare Western thinkers in the face take their root from this anarchical ideal of Freedom.

The Hindu ideal of Freedom, on the other hand is the grandest human conception of all. The Hindu Sannyasin is the highest type of individual freedom ever yet known to the world. It is also the truest type. The Sannyasin is a law unto himself. This ideal, however is not the result of a mental aberration, nor is it subversive of social or political order. They are not fit to command who know not how to obey. The imperfect ideal of Freedom which the Revolution gave birth to broke to pieces and was only productive of evil, because it was essentially anarchical; and people everywhere are not fit instruments for liberation. The Sannyasin on the other hand is the product and fruit of a long discipline. He is free not because he longs for the material and anarchical pleasures of irresponsibility, but because it is his nature to be free. He is above desire or aversion. That is why in our classical epochs, we always find them to the fore as lawgivers or as honoured councillors of state. It is a common and mistaken view held in these degenerate days that sannyasa means inaction and lonely life in a forest. Our ancients certainly did not understand it in this wise. The whole tendency of our *asrama dharma* has been, in the past, the evolution of the highest individual freedom—"not the horrid escapade of a floundering modernism," which makes nonsense of this principle.

The past history of this land is eloquent with testimony to the indisputable fact that once our *Varna dharmas* and *asrama dharmas* are allowed to decline, that way leads to national disintegration. Were there a little more of historic insight and less of flunkyism in our leaders, they would not let go this invaluable lesson of the past. But unfortunately, a study of the past, except as carping critics, is not their speciality. A wholesale recasting of our present-day educational system on the principles of our matchless Brahmacharya discipline is the first step needed, if we are again to attain the summit of individual and consequently also national freedom.

Indian Post-War Reform Scheme.

JOINT MEMORANDUM OF

the Kumbakonam Advaita & Astika Sabhas and the Orthodox Hindu Mission.

1. That in view of the forthcoming revision of the powers of executive and legislative authority in India to be initiated by Government we feel it necessary to place certain aspects of the matter before the Right Honourable the Secretary of State for India as they are absolutely indispensable for maintaining the great social and spiritual ideals of the Hindus.

2. That under British rule the civil rights of all sections of the Indian population are fully safeguarded and equal opportunities are granted to all of them for securing secular progress in the state, and that the interests of different communities should be similarly safe-guarded in the scheme of reforms to be inaugurated.

3. That the policy of religious neutrality and toleration laid down in Queen Victoria's gracious proclamation should be strictly adhered to as heretofore and definitely declared to be binding on the re-constituted legislative and executive authorities, as even under the legislatures with limited powers as now existing in British India, strenuous attempts have been made to pass legislative measures inconsistent with Hindu scriptures and traditions *e. g.* the Civil Marriage Bill and the Post-puberty Marriage Bill, and as the Hindu social system is the integral part of the Hindu religion according to Hindu scriptures, customs and traditions.

4. That it is hence necessary to provide that, if in respect of any proposal for legislation affecting the Hindu social and religious polity, there is objection from any section of the Hindu community such legislation should be altogether excluded from the jurisdiction of executive and legislative authority in India.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review.—Ed.

Sir,

I require the use of your columns to tell my countrymen a few facts. It is no good wasting time over Mr. Montagu's visit and the hatching of constitutions may safely be left to the specialists. What India has got to realise and waste no time over it, is this. The whole world is now in the melting pot. The future is crowded with possibilities of a kind that no sensible man can ignore.

The Politicians that tell us that we are going to be respected and treated well in the Colonies if we get Home Rule and the ability to retaliate in kind are sincere idiots. The only thing that is going to give us our place in the world's life is our worth and our work. India has got to organise herself for *work*. She has got to put her best brains into the task of beating the rest of the world in Commerce, Industry and Science.

If this war has taught us anything it has taught us that the forms of the constitutions are no indication of the contents. If India does not wake up to the realities of the situation, she will indeed be lost.

I have no objection to the leisured moneyed classes whose productive capacity is nil, amusing themselves with conundrums as to official or non-official majorities in legislative councils. But I strongly protest against the taint in our schools and colleges and in our workshops and factories, and in our fields and gardens, where, with all respect, is really worked out the future destiny of the country. Here we want discipline, and a proper appreciation of first principles, and we want neither the examples nor the amusements of our patrons that, under the guise of patronage, are perhaps unwittingly undermining all possibilities of good work.

Mayavaram. S. A. Srinivasa Sarma.

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